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New York, N.Y.  
April 28, 1933.

Rev. Dr. Cleland B. McAfee  
Presbyterian Board of Foreign Missions  
156 Fifth Avenue  
New York City.

Dear Dr. McAfee:

Since our talk last Saturday and indeed since your first letter reached me some days before, I have been thinking over the various aspects of the subjects we discussed.

The more I have thought, the more I have come to a very simple conclusion. It is that in the address which I gave at the Hotel Astor, and which has since been published, and elsewhere, I have already stated my convictions as clearly as I can.

As you know, I have not for some time been taking salary, and have been in the position of a regularly appointed but self-supporting missionary. It seems to be evident, however, from the recent publicity, that the presence of my name on its list of missionaries is proving embarrassing to the Board, and after various discussions there seems no reasonable course I can take except to retire from active connection with the missionary work of the Board, and therefore I ask the Board to release me.

I do this with the utmost good will for the work and for yourself and the other members of the Board, and with deep appreciation for the Board's many kindnesses in the past.

Sincerely yours,

(signed) Pearl S. Buck.

CBM:K

May 10, 1933

Mrs. J. Lossing Buck,  
614 Wykoff Road,  
Ithaca, New York.

My dear Mrs. Buck:

I have waited for a week to elapse before writing you after the meeting of the Board when your resignation was accepted. We have tried to observe very carefully the program which was suggested and except for Mrs. Gillmore's rather earnest word nothing has appeared which could give the slightest added distress to you. Our letters indicate that any controversy connected with your service in China is rapidly decreasing and we hope will completely disappear. You have a great service to render in interpreting China to America as well as interpreting Christ to the Chinese and it has been to me peculiarly painful to think that anything should occur which would lessen the response of American people to the words you might give them of the inner life of the Chinese. I regretted that the first report from Mrs. Gillmore indicated that the action of the Board had been other than both appreciative and kindly and was glad to see the next day that Mrs. Gillmore definitely cleared the Board of this accusation. There was the finest spirit and real appreciation of your desire to be relieved from the controversy in which you had no interest but which could be made very annoying. I informed Mr. Walsh that I sent out to our Presbyterian papers a copy of the action of the Board which he took over the phone and also the brief statement which we decided should be given to the public, explaining to the editors that we did not desire the action published without further notice. The papers have not yet come and I do not know how the matter has been handled. Mr. Walsh thought you might be under such pressure as to call for the issuing of your letter but I am relieved to find that that does not seem to be necessary. So far as we are concerned the correspondence and the discussion are both dying down very well.

I am the more glad of this because our General Assembly meets in Columbus, Ohio, on May 25 and there is a rather definite plan to attack the Board on several lines. In the original plan your name was to have been used. I think that will now be entirely avoided and that the discussion will be on the Board itself rather than on one of its missionaries. We shall watch with keen interest for word of Professor Buck's degree and will rejoice with you both when you can start back again to China for a work in which you are serving the needs of that land so helpfully.

With sincere regards to Professor Buck, believe me,

Heartily yours,

Cleland B. McAfee

CEM:AMW

May 3, 1933

Dr. Henry Sloan Coffin,  
Union Seminary,  
Broadway at 120th Street,  
New York City.

Dear Dr. Coffin:

Your letter of May 2 relieves me regarding Mrs. Gillmore's action which it now appears was on her own initiative entirely. We had earnestly hoped that Mrs. Buck could have been allowed to resign her official connection with the Mission without publicity, and we thought there was a general agreement within the Board that one simple statement should be made in the following terms which had been suggested by Mrs. Buck herself:

"After various friendly conversations and without appearing before the Board Mrs. J. Lossing Buck has requested that she be permitted to retire from active connection with the Presbyterian Board of Foreign Missions, and at its meeting on Monday the Board accepted her resignation with regret."

You can imagine our consternation when the Herald Tribune "interview" with Mrs. Gillmore appeared. She has since that time repudiated a number of the expressions, as of course she would do because they were impossible. I gathered from her word after the meeting of the Board that she did not intend to resign without your advice. This explains my letter to you.

I am sorry that you feel the Board has in any wise betrayed the ministers and missionaries who claim the right to independent thought and expression. If you had shared with me both the conference and correspondence with Mrs. Buck, and had known her sheer distress at being made the center of a controversy, and had realized the impossible price she was having to pay for this unwitting focusing of criticism, I think you would have felt that the Board had no right to force her to continue in that position. We are wholly ready to have this matter out if any one will raise the question about a man or about any woman who likes this kind of thing. To ask a woman like Mrs. Buck to continue as the center of controversy seems to me utterly impossible for a Christian Board. If Dr. Machen or any one else wants to join this issue on Mr. Hadley or Dr. Erdman or Dr. Speer or myself, I think the Board will be entirely ready to accept the gage of battle. But it seems to me that all who are asking us to insist that Mrs. Buck shall continue to be the center of the controversy are suggesting a really strange line of procedure. I read to Mrs. Buck over the telephone the action which the Board took, and raised with her the question whether we might not postpone any decision or refuse to accept her resignation. She begged that it be not done, and the whole matter has cost her very heavily. Every sense of chivalry I possess leads me to feel that the duty of the Board was to relieve her as quickly as possible. Let the issue be turned on some one who has either asked for it or is willing for it. That person is not Mrs. Buck, and I suspect is no woman. One of the arguments used in the Board meeting against acceptance of her

May 3, 1933

resignation was that if we did accept it the next attack would be on Mr. Hadley or one of us secretaries. That seemed to me an excellent reason for accepting it. Mrs. Buck is no fighter, and this change of relation to the Board does not affect her Christian work or influence in China in the slightest degree. Professor Buck continues in his position and is a missionary under appointment to the Board. Mrs. Buck recognizes that she cannot now fulfil the ordinary obligations of a missionary. She cannot accept regular field assignments because of her other obligations; she cannot follow the furlough practices of the Board and the Mission but must be in America much more than any missionary could possibly be. She did not want to use these perfectly obvious facts in withdrawing from the Board lest it be counted mere subterfuge. She preferred in all honesty to let the matter rest where she put it, on the desire to save the Board from embarrassment. I assured her that I was not conscious that the Board was embarrassed at all, but of course our mail has been very heavy, most of it denouncing the Board for not acting vigorously about Mrs. Buck. However, we did not suggest her resignation, and it is not at all fair to say that it was forced on her, but by her own sense of the unpleasantness which was gathering about her and, as she feared, about the Board, with which she is wholly friendly and regarding whom she has no word but of praise.

You will pardon so long a letter, but naturally it adds to the burden of this time to have a friend like yourself feel as you do. We are ready to stand for the freest movement within the Church. We are not ready to have the Board slapped on the face of a woman.

Heartily,

Cleland B. McAfee

See also Book (Clif-Book) on Jeffrey Thomas

" My trip before New Brunswick Park re Dr. Mackenzie's Order

" Pamphlets issued in Independent Board Controversy.

" Boxes of material re Colonial Affairs of 1933-'36.

May 16, 1953

Prof. W. Reginald Theeler,  
Nanking University,  
Nanking, China.

My dear Rex:

I have your good personal letter with regard to Mrs. Buck and the attitude of the Nanking staff and possible attitude of the Kiang-an Mission and the feeling of the University faculty with regard to her return to China. I believe that some time ago two cablegrams came from the Nanking station, one urging her return and the other signed by three individuals expressing their adverse view.

Dr. Scott and Dr. McAfee have been responsible for this particular problem and no doubt Dr. Scott has written fully to you or will write to the China Missions on the subject.

In reply to your personal letter, however, I am writing this just personally to you, although you may share it with Miss Priest, who has spoken of the matter in one of her characteristically fine letters just received.

Ever since Mrs. Buck's "Good North" appeared and long before any other questions arose, two diametrically opposite tendencies made themselves manifest and found constant expression in communications to the Board. On the one hand were those who rejoiced that we had a missionary with such talent and who saw in her and in her work a great missionary asset, drawing the attention of the people to China in sympathy and sincere interest. On the other hand were those who regarded her book as an unfair picture of China in which also what they regarded as a salacious element had altogether unnecessary prominence. It was interesting to see these two attitudes of mind represented among the Chinese in this country, as well as among our own Church people. Both these views received very extreme and emphatic expression. The Board was praised for having such a missionary on the one hand, and was equally blamed on the other.

I might say that Mrs. Buck's subsequent book added some ammunition to the adverse and critical tendency.

The special outburst came, of course, with her address in the Hotel Astor to a huge company of women, and with the publication of this address in the January issue of Harper's and then in a separate pamphlet by her publishers. Again two opposite attitudes developed - some declared this address had given them a new appreciation of devotion to the missionary cause and others maintained that it had precisely the opposite effect. We began to get an avalanche of criticism, particularly because of her very severe arraignment of missionaries and particularly because of

the theology of the address . If you have read it you will know just what a source of anxiety it would be and how it would grieve the evangelical conviction of our Church.

Then Mrs. Buck wrote an article for "The Christian Century," which was the most unqualified endorsement of "Re-Thinking Missions" that has appeared, in which she declared she never had read a book with which she was so completely in accord and that she accepted every statement of it. This article the Laymen's Foreign Missions Inquiry printed and circulated at the Hotel Roosevelt the night they presented the Report of the Appraisal Commission, and played it up as a great endorsement of the Report.

Long before Dr. Machen took up the matter and dealt with it in his pamphlet entitled "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.," individuals and Churches and Presbyteries had already communicated with the Board, some desending that Mrs. Buck should be dismissed in disgrace. It was evident that the matter would go to the General Assembly before Dr. Machen sent his document broadcast.

Then to make matters still more difficult Mrs. Buck wrote an Master article for the May Cosmopolitan in which she stated that it did not really matter whether Jesus had ever lived or not.

Early in the year Dr. Scott had had a conference with Mrs. Buck and Mrs. Buck at that time gave up all financial connection with the Board but was still, of course, in the same official relationship. Our hope throughout was that by patience and kindness and love Mrs. Buck might be brought back to her old evangelical position. Dr. McAfee wrote her a long and very sympathetic and even tender letter, dealing with a number of her statements such as that the serenity of Jesus was the serenity of Buddha, that Christ was no more to her than Confucius, that it was at least doubtful from her statements whether she really believed any longer in the deity of Christ and that surely Christianity could not ignore and reject the very history out of which it rose. Mrs. Buck never answered this letter but in a later conference and then in a brief letter she made it clear that she had greatly changed her views and could not return to the old faith. For a time she thought that she could still keep her place as a missionary of the Presbyterian Church but on reflection of her own accord, she decided that she ought to withdraw and did so on her own initiative and with good feeling on all sides. She and her publisher, who has been her close advisor - closer apparently than Mr. Buck, have nothing but satisfaction and praise for the spirit of the Board toward them and the Board never took action in Mrs. Buck's case at all until it had before it her letter of definite and voluntary withdrawal.

Now two new avalanches of criticism are pouring on the Board - on the one hand there are those who denounce it for its narrowness and bigotry in accepting Mrs. Buck's resignation and we hear of women's societies that have declared that they will discontinue their gifts. On the other hand there are those who denounce the Board because it accepted Mrs. Buck's resignation with regret, <sup>and</sup> who declare that it should long ago have dismissed her in disgrace and condemnation. Meanwhile the Board can do nothing but go forward in the course which it believes to be right, accepting the consequences and trusting God to care for the cause.

I may say to you frankly, however, that I cannot remember a time of as much anxiety and trouble as this year has been, - with the Report of the Appraisal Commission, and Mr. Buck and Dr. Machen. The Laymen's Report and Mrs. Buck have just played into the hands of the extremists of both wings and there have been many injudicious things said and done. The Presbytery of Philadelphia and the Presbytery of Northumberland are overruling the General Assembly to overhaul the Board, to dismiss Mr. Hadley as a signer of the Auburn Affirmation, to withdraw from union and cooperative work, especially in China, and to purge the missionary force. Dr. Doid of Tanghaien has been diligent in supplying information to Dr. Machen and Dr. McCartney, and Dr. Machen's pamphlet contains this material in extensio, and the long statement of Mr. Arie Kok of the Legation of the Netherlands to Peiping.

We are getting word from a number of fundamental Churches that they will no longer support the Board and of course the gist of Dr. Machen's contention is that the Board is now thoroughly unworthy of confidence and should be reorganized and constituted entirely of the fundamentalist group. I fear that he is simply using the foreign mission cause as the instrument for doctrinal controversy and for possible doctrinal division in the Church. Our Tanghaien friends, on the one hand, and Mrs. Buck and ~~the~~ the ultra-liberals, on the other, are supplying abundant fuel for the fire which Dr. Machen is doing his utmost to intensify. Whether the great body of true, evangelical sentiment in the Church can weather the storm, remains to be seen. I hope that it may and that the violent extremists of either wing may not be able to tear the Church asunder.

The present situation with regard to Mr. and Mrs. Buck is that Mr. Buck's status as a missionary of our Board and as professor in the University is unaltered, save that he is regarded as a single man, while Mrs. Buck goes with him as his wife. This situation is not without precedent. This was the basis on which Mrs. DuBois Morris first went to the field and she maintained this status for some years. A somewhat similar case had just developed in the Siam mission, where Hugh McLean, who is in charge of the Leprosy Hospital at Chiengmai, is marrying a Siam girl whose father is an English trader and whose mother is a Siamese lady, the father and mother, of course, being duly married and the daughter being a Christian girl with an English education.

I judge accordingly that the situation will be a possible one for you in Nanjing and that Professor Buck's status in the University is unchanged and that Mrs. Buck will be free to render whatever helpful service she can.

There have been times in the midst of all this strain when I wished that I had taken my advantage of the option of retiring at the age of 55. I hate this kind of controversy and contention and I don't see how God's blessing can rest upon it. I believe in standing immovably for the truth but I believe in gentleness and kindness and love toward persons whether they agree with us or not. All this bitterness and feeling and judgment ~~is~~ seems to me to be just un-Christian. Of course there are limits to co-operation and fellowship and I think we should observe these limits but that we ought to do so with Christian courtesy and loyalty to the true tradition of our Church. I think there have been grave mistakes and errors



on both sides and that the extremists - both fundamentalists and modernists are both to blame. I would stand as firm and immovably as even the rock that is Christ Jesus but I don't believe that one can truly stand on that rock except in the gentleness of the love of Christ.

All this is just for you personally.

I don't remember whether I wrote you that the day before John Mackay sailed for South America he received a letter from the Executive Committee of the South Brazil Mission stating that in view of the cut that had been imposed on the missions the committee did not think his visit to Brazil would be warranted, inasmuch as it would cost almost as much as the reduction that had been imposed on the Mission. Of course in the light of such a communication there was nothing for John to do in self-respect but to decline to go to Brazil. I wrote accordingly, telling the Brazil missions that the letter had been received and that of course in the light of such an expression of opinion Dr. Mackay did not go to Brazil and it did not seem to us wise that he should, but explaining to them that it was necessary for him to go to Peru and Chile and that in lieu of Brazil he would visit Guatemala and Mexico, and look forward to visiting Brazil some time in the future when the missions both felt that it was desirable for him to come. The sequel is that we now have a letter from the Executive Committee re-calling its action and blasts from Mr. Waddell and others, and as a result we have cabled to Mackay in Chile, urging him to carry out his original plan.

We will be reporting to the Assembly a deficit of \$347,000. Proportionately we are better off than any of the Boards. The Board of National Missions will have an accumulated deficit of \$1,200,000. No one can foresee the future. Mr. Marling reported to the Board yesterday that the guarantees of the mortgage guarantee companies were worthless. That does not mean, of course, that our mortgages are worthless, but it does mean that the guaranteed interest is impossible and that we shall probably receive about 20% interest loss on our mortgages this year than last. On the other hand, Mrs. Speers tells me that they are feeling a little more encouraged in business - that last month for the first time their sales did not fall below the corresponding month for last year. The stock prices are well up also, an average of 20% of last year at this time in fifty of the leading stocks, while the stock sales the last week were about six times what they were the corresponding week a year ago. On the other hand, our receipts continue to fall back and no one can foretell what the coming year may bring. It may bring continued decline or there may be some sudden and spectacular advance.

With much love to Connie and the children,

Ever affectionately yours,

RES:B

George A Trull

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE, NEW YORK

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MEMORANDUM      July 27, 1933  
FROM              Mr. Trull  
TO                 Dr. Speer ✓

In a letter dated July 20, 1933 received a few days ago from Rev. Frederick W. Evans, D.D., Pastor of the Second Presbyterian Church, Troy, New York, he says in part:

"I do not know whether your letter was occasioned by a feeling on your part that owing to the severance of Mrs. Buck's tie with the Board, it might be the thought of our church to sever our relation to Dr. Buck. We have no thought of that.....

"We had Dr. and Mrs. Buck with us during the year, and had a blessed Foreign Missions day. Dr. Buck spoke in the morning at our church, and Mrs. Buck spoke in the evening to a joint congregation. Mrs. Buck was especially effective in her address, and I may add that it was perfectly sound theology."

I thought you would be interested to know the above.

AH

Q 95

537 West Walnut St.,  
Lancaster, Pa.,  
April 15, 1933.

FILING DEPT.  
APR 25 1933  
SECRETARIES

Dr. Robert E. Speer,  
24 Gramercy Park,  
New York City.

Dear Dr. Speer,

The New York Times of last Wednesday informs me that you have before you a proposal to dismiss Mrs. Pearl S. Buck from her position as a Presbyterian missionary to China, because she has been so bold as to differ with certain doctrines. With this proposal I am, of course, not personally concerned, except as all Presbyterians must be concerned with it who do not wish to blush for their Church. I speak with no authority and with no other sanction than any layman may have who has often marvelled at the operations of ecclesiastical thought. Yet the question here raised is so important and so nearly touches the essential liberty of human beings, that I venture to urge upon you the arguments which follow. Perhaps the very obscurity of the source from which these arguments come may lend them greater weight: you may learn from them what some laymen of your Church are thinking.

You are aware, of course, that few Christian Churches can boast so distinguished a missionary as Mrs. Buck, and perhaps none of equal literary gifts. These qualities of mind and heart may not reconcile churchmen to her opinions, but they do indicate intelligence, understanding, and sympathy, which are the basis of all literature worthy the name. I suspect that you will find many churchmen who are sound in doctrine, as the Church is pleased to call it, and who yet are lacking in precisely those qualities which Mrs. Buck so clearly possesses. And I wonder, therefore, which of the two you would call,--not of course the better Presbyterian,-- but the better Christian?

You are quoted in the "Times" as saying that the Board of Foreign Missions will not sanction any departures from Presbyterian doctrine, and from this I gather (with the aid of Mr. Machen) that our missionaries are to spread a gospel composed of the deity of Christ, the truth of New Testament miracles, and the flattering concept of original sin. Perhaps you would recommend ornamenting this gospel with the damnation of the heathen and a special reservation in Hell for unrepentant Chinese. It is curious, but I do not seem to find in this gospel any mention of love toward God, or of loving one's neighbor as oneself. But since this doctrine will hardly be found in Calvinism, and still less in Calvinist

practice, I daresay no Presbyterian missionary need directly concern himself with it. Unless I am much mistaken, however, some such doctrine will be found on the pages of infallible Scripture.

This being the case, I am led to wonder how a missionary is to convey the Presbyterian gospel to people whom the wise providence of God has created heathen. A missionary to China, for example, finds himself in the midst of floods, famine, human slavery, and human ignorance; and it is a question just how much good may be rendered under these circumstances by preaching the doctrine of original sin, or by expounding the Calvinistic intricacies of the miracles and divinity of Christ. How much meaning can these doctrines possibly have to a peasant whose religious traditions are so completely foreign to Christianity, let alone the Presbyterian form of Protestantism? And furthermore, of what use are they in combating floods, famine, slavery, and ignorance? Is it not conceivable that an intelligent missionary might find these doctrines both gratuitous and irrelevant? Such a discovery might render him a "bad" Presbyterian, but it might make him a good missionary.

And here is the most essential point of all: I suggest to you that an intelligent missionary might possibly find himself unable rationally to accept those doctrines. During the past three hundred years or so, there has been a growing suspicion that the Christian revelation did not end with the Book of Genesis or with Calvin's Institutes. There is a further suspicion that men may doubt the doctrine of original sin and New Testament miracles, without injuring either their morality or their intelligence. And finally, it begins to appear that "divinity" is a vague term, seriously needing re-definition. Therefore I ask you, is there no room in the Presbyterian Church for a growth of thought commensurate with the passage of three hundred years? Must men abandon all the new knowledge, the new insights, in order to become Presbyterian clergymen and missionaries? Must they lull their minds into such an uncomprehending lassitude that they will blindly accept whatever doctrines are given them? In short, will the Presbyterian Church permit freedom of thought, or will it not? Your action on Mrs. Buck will decide one way or the other. If you remove her, you will have removed all reason why any intelligent Presbyterian should support the missionary enterprise.

I observe that you have said, "The only question remaining is as to the Christian method by which we should proceed in dealing with" Mrs. Buck. You will not find the discovery of such a method easy. A "Christian method" for stamping out freedom of thought is not the most obvious of this world's phenomena. You will not find it by listening to the Westminster Seminary of Philadelphia. You will not find it by treating Mrs. Buck as Calvin treated Servetus, even though you do it more politely and gallantly. You will not find it by searching through all the decrepit sanctions which the Church has applied to heretics in the past. You will, in fact, not find it at all. Not starvation, nor dismissal, nor ecclesiastical wrath, nor even burning, will yield you what you desire. None of these methods is Christian.

Unless my layman's unacquaintance with Christianity misleads me, the only Christian method of attack is by understanding and sympathy,-- in brief, by love; and I should be profoundly happy to see you apply this method to the treatment of Mrs. Buck. The Church Militant has had a long, but inglorious, career; and there is no reason why persecution for differences of opinion should be tolerated in an age that imagines itself enlightened. You may restrict the Presbyterian Church to the profession of a fixed creed, encrusted with authority; but you will drive every thinking man out of it, and leave nothing but the reiteration of propositions which grow daily more meaningless. Or, on the other hand, you may make it one Christian fellowship among others, where thought flourishes, and with it, worship. These two are, I assure you, inseparable; for how is a man to worship in the airless confines of a creed against which his best intelligence rebels? The issue was never more clearly put than in the proposal to dismiss Mrs. Buck. Freedom against tyranny, thought against authority, worship against the empty recital of creeds, Which will you choose?

I have the honor to be, sir,

Respectfully yours,

*Barrows Dunham*

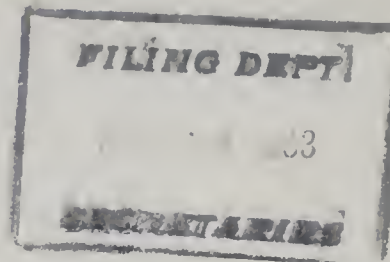
(Barrows Dunham)

P.S. Since I desire this to be in the form of an open letter to you and the Board of Foreign Missions, I am taking the liberty of sending a copy of this letter to the "Christian Century".

B. D.

April 25, 1933

Mr. Berrows Dunham,  
537 West Walnut Street  
Lancaster, Pa.



Dear Sir:

Your letter of April 15th was duly received. As you write of having at once made it public I judge that you were not in doubt as to the statements of the letter, many of which are in error, and that you were not writing to me with any intention of ascertaining the truth. I judge therefore that no specific reply would be of service.

As to your general assumption, however, that Christianity is separable from history and that its fundamental historical and intellectual convictions are irrelevant, I venture to enclose a passage from Edwyn Bevan's "Christianity."

Very truly yours,

RES:B

*A. L. Latham*



**Third Presbyterian Church**

Chester, Penna.

420-434 East Broad Street

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DR. ABRAHAM L. LATHEM, Minister

*9-78*

April 15, 1933.

Dr. Robert E. Spear,  
156 Fifth Avenue,  
New York City.

Dear Dr. Spear:

I have been much concerned, as many others have, and I know from your own letter to me and your answer to the Layman's Missionary Appraisal that you also have been concerned in regard to the present condition existing in the Board and in the Church work in general.

Now comes the revelation of Mrs. Buck's attitude, I have not read her books myself, but if the quotations made by Dr. Machen, as recorded in the newspaper, are correct, Mrs. Buck certainly has neither part nor lot in Christ nor in the Christian Missionary work of the Church.

I can see a line of cleavage rapidly developing in the mind of the Church. I also notice this, that there is a decided disposition on the part of our people to cut their contributions to Missions. This is partly due, of course, to the depression but it is also due to these extended departures on the part of certain members of the Board and on the part of such persons as Mrs. Buck who are connected with the Board and certainly do not understand or do not have heart in the real work of the Church. For years we have supported five foreign missionaries, and until the last two or three years our people have been very enthusiastic in the work of Missions; but the growing spirit of Modernism has caused them to feel that their money is being contributed for naught. They are more and more inclined to say, "We want to see what is being done with our money." They particularly find fault with the Missionary Schools which seem to be teaching along secular lines rather than Evangelical Christian lines. It has gotten abroad that the Schools are employing heathen teachers; and how Missions can be taught by heathens is something that they cannot understand. I think all who love the Lord deplore these things and if some method of expurgation is not found doubtless many fundamental Churches will cease contributing.

With strong desire and earnest prayer that the Lord may give you grace in the difficult and highly responsible position you hold, I am

Sincerely yours in His Service,

ALL:DIQ

*A. L. Latham*

April 25, 1933

Mr. Barrows Dunham,  
537 West Walnut Street  
Lancaster, Pa.

Dear Sir:

Your letter of April 15th was duly received. As you write of having at once made it public I judge that you were not in doubt as to the statements of the letter, many of which are in error, and that you were not writing to me with any intention of ascertaining the truth. I judge therefore that no specific reply would be of service.

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Very truly yours,

RES:B



I Newton Earle

975

APR 24 1933

PUBLIC SCHOOLS

NEW BRUNSWICK, N. J.

ROOSEVELT JUNIOR HIGH SCHOOL

I. NEWTON EARLE, PRINCIPAL

### *Confucius and Jesus*

The Alumnae Association of the Randolph-Macon College, Lynchburg, Va., gave a dinner recently, at which Mrs. Pearl Buck, also an alumna and the winner of the 1931 Pulitzer prize for literature, was the guest of honor. The New York *Sun* on March 18 reported that in an address given on that occasion, Mrs. Buck said that "Confucius meant as much to her as Jesus Christ," and that "she feared that young Chinese are not appreciating his teachings as they should; and China, if she permits the spirit of Confucius to pass, 'will lose immeasurably because his conception of the superior man cannot pass forever from this earth.'" Truly modernism is becoming more bold and blasphemous as we approach the end time.

My dear Secretary:-

If you wish to end denominational foreign missions, send the Buck woman back to China in June.

If, however, you are the man I thought you were, when you influenced me to volunteer

for the field, you will make a public example of her, not so much on doctrinal grounds, as on decency.

Have you read "The Good Earth"?

Earnestly,

I. Newton Earle

C. F. Park

QVS

THE MARINE MIDLAND TRUST COMPANY OF NEW YORK  
ONE HUNDRED TWENTY BROADWAY  
NEW YORK

CHARLES F. PARK  
VICE PRESIDENT

Apr. 11<sup>th</sup> - 1933

Dear Dr. Speer -

I know that newspaper reports are not always reliable but if by any chance the attitude of the Board of Foreign Missions of our Church has been correctly represented in the Press and the only question before the Board is how Mrs Pearl Buck can be dismissed in a Christian manner, I wish to protest against any such action.

I have read both Mrs Buck's articles and it seems to me that she has quite

back about as close to the preachings  
and actions of Jesus as is  
possible and that probably her  
missionary work has been  
just about what Jesus would  
himself have done in her  
place. I furthermore feel  
that the Church of Christ is  
doomed unless we can all  
of us forget Creed, dogma,  
Cant and hypocrisy, and  
get back to His love.

Sincerely

Charles Park

C. F. Park

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THE MARINE MIDLAND TRUST COMPANY OF NEW YORK

ONE HUNDRED TWENTY BROADWAY

NEW YORK

APR 23 1933

CHARLES F. PARK  
VICE PRESIDENT

Apr 21<sup>st</sup> - 33

Dear Dr. Spear,

I am very sorry indeed that I received such an erroneous impression of the attitude of the Board toward Mrs. Buck. Please accept my humble apologies. You have my sincere sympathy. I wish I could do something to help.

Sincerely

Charles Park

W. W. Edge

REV. WALTER W. EDGE, D. D., PASTOR  
140 EAST ORANGE STREET

THOMAS V. UTTLEY, CLERK OF SESSION  
1012 MARIETTA AVENUE

REV. T. EDWIN REDDING, ASSISTANT  
241 LANCASTER AVENUE

FIRST PRESBYTERIAN CHURCH  
LANCASTER, PENNSYLVANIA

J. CHESTER JACKSON, TREASURER  
FARMERS TRUST COMPANY

*[Handwritten initials]*

April 20, 1933

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City.

My dear Dr. Speer:

I had never heard of Mr. Barrows Dunham until your letter came. Assuming that since he is not a member of any of our three Presbyterian churches here ~~that~~ he must be a German Reformed, I called up a Reformed minister whom I trust and asked him to make the investigation for me.

It develops that this man in an instructor or associate professor or something in English at Franklin & Marshall College here. His father is Professor of Ethics in Temple University. The report to me is that the man here is a Presbyterian. I repeat however that none of us here had ever been apprised of the fact, which, in the main, answers your question. So far as we are concerned he is not a member of a Presbyterian church, and is therefore neither active, nor intelligent, nor useful.

I do not know if you have had occasion to become familiar with the fact that the Reformed College and Reformed Seminary here are decidedly and announcedly liberal. The position taken by Mr. Dunham as expressed to you is entirely consistent with the position that would be taken no doubt by most of the professors in those institutions. The fact that he sent his paper to the Christian Century would of course indicate his chosen outlet. You do not ask for an opinion and I hesitate to give expression to any thought concerning it but my feeling would be that you can very well afford to ignore the whole thing.

You may be interested to know that in receiving for ordination and installation a young man who graduated recently from Westminster Seminary, some of us precipitated the question as to whether he were prepared to support the Boards of the Church and to encourage his people to support them. It was interesting to note the storm this raised with respect to two other Westminster men and two or three other men who are extreme fundamentalists. The young man gave a qualified answer to the extent that he said that he would support them as long as they were right and his conscience approved of them. I then asked him if he approved of the Boards as they are and he said that he does. It is rather tiresome to have to deal with people who are disposed to set up their individual judgment against that of the General Assembly and the vast bulk of our ten thousand ministers and churches.

I am,

Yours sincerely,

*[Handwritten signature]*

W. W. Edge

E/C

Anonymous

Buffalo  
N.Y.

April 21-1933

A Protest not a Criticism

Robert E. Spear Secy

Presbyterian Board of Foreign Missions

Dear Sir

Since reading that masterpiece  
of open and suggestive obscenity  
written by our missionary to China  
Mrs Pearl S. Buck "The Good Earth"  
I have been looking for some  
expression of disapproval from the  
Christian Churches in general and  
our own Presbyterian Church in  
particular. It has come in the form  
of a charge of heresy and also a  
request to keep sexual subjects out of  
her writings. which seem to have  
a peculiar fascination for her.  
which is not much to her credit. ~~and~~  
The Board seems to feel most alarm at  
the prospect of losing contributions

to Foreign Missions as a result of her disbelief in certain doctrines and do not apparently place any emphasis on the active protest made by those who object to the filthy manner in which she treats sex and sexual matters and who might refuse to contribute to the support of missionaries of the same type (if there are any <sup>such</sup> which Heaven forbid). The book has aroused the criticism of a distinguished Chinese scholar in the New York Times Magazine in which he charges her with obscenity and even inaccurate statements about Chinese customs. According to her treatment of the subjects most of the actions good and bad are caused by ignorance or stupidity and ~~at~~ only a few from high motives. What are the Churches and Women's Societies thinking about when they invite Mrs. Buck to lecture and use her book as a text book for discussion in their meetings as has been done in this

city and place two books in their homes for their children to read. Not much of a chance there to fight the battle most men and women young and ~~and~~ old have to fight. or to exact women in their estimation Mrs. Buck has a perfect right to any knowledge she may have obtained of sexual impulses and actions but she has no right to shout them through a "best seller" even if she gains notoriety or money by it. Most of us feel we ought to I would suggest that considering the harm the filth scattered <sup>thro</sup> the pages of her books that the Board ask her to transfer herself her talents and activities to some suitable field for the exercise of the peculiar type of creative genius and where her literary efforts will not be obstructed by the restraints of a religious organization. By this action the Board will prove that it considers clearmindedness as at least <sup>as</sup> important as orthodoxy.

An Indignant Presbyterian



Letters re: Mrs. Buck referred to Dr. McAfee - April 17, 1933

Mr. James E. Bennett, 38 Park Row, New York City

Rev. Stanley I. Stuber First Baptist Church, Clifton Springs, N.Y.

Rev. W. R. King, D.D. Home Missions Council, 105 East 22nd St., N.Y.C.

Mr. Robert Hoppock 400 West 119th Street, New York City

Rev. Einar Oftedahl, The Federated Church of Winchester, New Hampshire.

Miss Eleanor M. Brown, The Medical Centre, White Plains, New York

Miss Helen A. Watkins, 95 Liberty Street, New York City

Rev. DeWitt Miles Benham, D.D. The Cecil, Baltimore, Md.

Rev. Henry S. Coffin, Union Theological Seminary, New York City

Rev. Frank Fitt, 16 Lake Shore Road, Grosse Point Farms, Mich.

Mr. A. F. Wells, Chairman Foreign Missions Committee  
1821 St. Paul Street, Baltimore, Md.

F. E. Speer

(Mrs) S. G. Gilley

APR 15 1933

MRS. SARA SHAW GILLEY  
FOUR FRAZER PLACE  
CRANFORD, NEW JERSEY

Ans. April 13, 1933

Mr. Robert E. Speer  
156 74th Ave. N. Y.

My dear Mr. Speer -

In our church we are to have a survey of Pearl Buck's articles in which she is being questioned in regard to being upheld from our Mission work in China. As I have confidence in our Mission Board to do justice in regard to this problem. For I was a Missionary to Japan and was in China and know conditions which these situations bring out. But before I make a survey of her works and articles and what the board is doing. I wish to have a statement

from our Mission Board as to what they have done or will do. For I do not trust the newspapers and our Missionary spirit in our Church is too dear to hurt by reports from News papers.

"The 'Rethinking Missions' Examined" is before me and it is a just reply. Since my College days it has been my joy to follow your strong stand. It was at Southern Methodist University that you inspired me as a student. I went as a Missionary to Japan. Now I am a member of a Presbyterian Church and Chairman of Missionary Education in our Church. It is wonderful to serve with leaders such as we have in our Mission Board.

Sincerely

Mrs J. S. Lilley.

Letters re: Mrs. Buck referred to Dr. McAfee - April 17, 1933

Mr. James E. Bennett, 38 Park Row, New York City

Rev. Stanley I. Stuber First Baptist Church, Clifton Springs, N.Y.

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Rev. Frank Fitt, 16 Lake Shore Road, Grosse Point Farms, Mich.

Mr. A. F. Wells, Chairman Foreign Missions Committee  
1821 St Paul Street, Baltimore, Md.

April 13, 1933

Mrs. J. Lossing Buck,  
Ithaca,  
New York.

Dear Mrs. Buck:

I am sure you have shared with all of us the concern over the recent unhappy publicity given to actions of Presbyteries which have called upon the Board to take cognizance of the positions which you have taken in public addresses. Our interests are so intertwined that when one suffers all of us suffer, and we can appreciate the feeling which you have, as I am sure you appreciate ours. Under the practice of the Church all questions of doctrine affecting ordained missionaries are cared for by their own Presbyteries. For unordained missionaries like yourself, not connected with any Presbytery, the responsibility is left with the Board itself, though it is in no sense a doctrinal or theological body. Our primary task is to make Jesus Christ known everywhere, in the hope of winning disciples to Him and helping in the application of His spirit and teaching to the lives of men. However, it is still true that all the missionaries do represent the Church in a real sense and that it seems wise for them to have a basis of agreement. You will recall that on our application blanks this is brought out, and we remember with great pleasure the fact that when you applied for appointment your own papers were most acceptable on these central agreements and that they were supported by the cordial and enthusiastic word of all your friends.

We have felt that it would be a great help if you could come to the Board rooms at your early convenience for a conference with us about some of these objections. It would be a great help if at that time you could renew your explicit word of the continuance of your original declaration, which you will remember included an affirmative answer to the three main questions which are asked of those who are entering the official service of the Church about acceptance of the Bible as the Word of God, the only infallible rule of faith and practice, the Westminster Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures, and the approval of the government and discipline of the Presbyterian Church. These all seem very formidable stated in this way, but I am sure you will realize that there is a real warmth of meaning underlying them all.

It is natural to assume that you find yourself still in hearty agreement with the purpose of the Board as expressed in its familiar paragraph in the Manual:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

Mrs. J. Lossing Buck - 2.

April 13, 1933

There is such a great work waiting for you with your fine powers in China that we are eager that nothing shall interfere with it or cloud your own joy in it. We look forward to many years of creative service for Christ which you will render on the field. Manifestly, if at any time you should feel that you were not in sympathy with the Board in its missionary program, or with the Church in its essential faith, the relationship would not be satisfactory to yourself.

The Board meets on Monday, but that does not give reasonable time for such a conference as we wish, and we will be glad to have you select any day next week which would be convenient for you, so that we could go over the matter to see whether perhaps it is not a question of interpretation rather than of differing conviction.

I can understand all the strain under which you find yourself because of the many demands upon you, and we do not wish to add to your burden.

Sincerely yours,

Cleland B. McAfee

The Board is greatly distressed at the statement about Mrs.  
Baker her needs in her child & address and report to  
the Child. <sup>parent</sup> <sup>with</sup> money and place of child and I shall  
gladly to <sup>assist</sup> <sup>her</sup> <sup>needs</sup> and cannot give it opposed to  
her <sup>own</sup> <sup>interests</sup> <sup>and</sup> <sup>well</sup> <sup>being</sup>. <sup>with</sup> <sup>an</sup> <sup>eye</sup> <sup>to</sup> <sup>the</sup> <sup>fact</sup>  
that Mrs. B. is not receiving any support for food and the  
child to be educated in the best school. But Mrs. Baker  
wishes in a legal matter to be seen by in  
China and that she has believed her legal in her own  
mind and to the fact of the child and the mother is, and  
to my knowledge & that on her part is not an interference  
and her husband <sup>has</sup> <sup>not</sup> <sup>yet</sup> <sup>been</sup> <sup>heard</sup> <sup>of</sup> <sup>as</sup> <sup>her</sup> <sup>father</sup> <sup>in</sup> <sup>the</sup> <sup>matter</sup>  
of the child, as above explained is true, and as to B. is  
convinced her own mind does to help to know about  
Child. case, it is desired that the proper action be  
taken.

The Br. cannot land at San Francisco the river etc.

Also, since Mrs. B. has so far in her work in the

for days, it is important in some of her addresses

in which she has said that she is so near to her home

San Francisco.



ROUGH DRAFT

The case of Mrs. Buck of which you also write is an exceedingly difficult and perplexing problem. We are very glad to share this problem confidentially with you and shall be grateful for your prayers and counsels in order that our Church may pursue in the matter the wise and truly Christian course which will most truly serve the cause of Christ. Mrs. Buck is the daughter of a Southern Presbyterian missionary, the Rev. A. Sydenstricker, who was for many years a missionary of the Southern Presbyterian Church in China.

After her educational course in America at Randolph-Macon Woman's College, she was appointed a missionary of the Southern Presbyterian Church to China. There, after several years' service, she married Mr. J. L. Buck, a missionary of our Church. In transferring from the Southern Church to ours, we asked her the customary questions from our own Standards:

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the Government and Discipline of the Presbyterian Church in these United States?

To all these questions she answered yes. We secured also testimonials regarding her from those who knew her and from her own Mission in China, and all these were unreservedly favorable.

I enclose a statement giving further facts regarding Mrs. Buck and some quotations from the testimonials.

No questions had ever reached us with regard to Mrs. Buck's Christian attitude until the publication of her book, "The Good Earth," which seems to bear no imprint whatever of missionary purpose and which, in the view of many of us, contains some features that might better have been omitted. As to the missionary purpose, it was fairly replied that Mrs. Buck was not writing a missionary book, but a general story, and that it could have no other effect than to deepen sympathy with the great class of human life in China, bearing its burden of poverty and limitation.

Very grave questions, however, were raised by the address which Mrs. Buck made at the Hotel Astor and which was printed in the January issue of Harper's. This caused very great distress, and its representation with regard both to missionary work and to the meaning and place of our Lord Jesus Christ could not be accepted. Mrs. Buck has been made aware of this and knows very well the mind of our Church and our Board on these matters. The possibilities are, of course, either that she should give up her connection with our Church or that she should return to the convictions with regard to Christ and His Gospel which she held when she was first appointed. As to the former, the problem arises as to the status of her husband. There has been no question raised with regard to him or his great usefulness as a missionary. If Mrs. Buck should resign or be dismissed, what would his status be? Or what would her status be with regard to him? Clearly the desirable thing<sup>is</sup> to save Mrs. Buck and her great gifts to the missionary cause, and we are hopeful that by wise and patient course this may be achieved.

There are other elements in the problem that perhaps should be mentioned. Mr. and Mrs. Buck have a defective child who has had to be provided for in Vineland, New Jersey, and for whose recovery there is no hope. For some years the women of our Church helped Mrs. Buck in meeting this charge. Since the success of her books,

however, she has repaid what was provided and is making full provision herself. She has also relinquished all her own missionary salary, so that Mr. Buck is simply receiving the salary of a single man. A further element in the problem is the suspicion that Mrs. Buck's publishers might welcome any action on the part of the Church which could be used for advertising purposes and could be exploited in the way of making Mrs. Buck a heroine and a martyr. There are still many conflicting evidences as to Mrs. Buck's position, and no doubt it is more or less unsettled. Some things she has said confirm the distressing impression of her statements in Harper's magazine article, but others are more reassuring and give hope that with careful and sympathetic handling Mrs. Buck may be won to the highest Christian convictions and influence. It is interesting to see that some of the non-Christian Chinese criticize Mrs. Buck as belonging to the very narrow sectarian missionaries because of one of her articles contrasting the Chinese religions and Christianity and declaring that Christianity alone could save China. On the other hand, disturbing statements have been reported from her with regard to this very matter of Christianity and the other religions and Christ and Confucius. In a recent letter she writes of her parents:

"They taught me that our Lord Jesus is greater than all of us and greater than any individual's conception of Him, and in Him there is room for us all who love Him and who believe in Him as each can, and who seek to serve Him the best each knows. So, although you may not agree with me, I believe there is room for us both under His standard. It is a joy to me to serve Him in the church and on the mission field. If I am dismissed from the organization, at least no one can dismiss me from His service."

This is not altogether satisfactory, but it gives ground for real hope with further change.

Some of our wisest women who have talked with Mrs. Buck think that part of her present attitude may be due to some past experiences which have embittered her and which she may be enabled to transcend. We can only say that this whole matter is not out of our thought by day or by night and that we are seeking to follow the way that would be in closest accord with the mind of our Church and the mind of Christ.

Ira N. Faurot

FIRST PRESBYTERIAN CHURCH

IRA N. FAUROT, PASTOR  
SMITH CENTER, KANSAS

March 13, 1933

Mr. Robert E. Speer,  
New York City,  
Dear Dr. Speer:

I thank you for your letter in regard to the Board's position on the Layman's Report, also for the letter from Dr. McAfee. I am happy to know that he takes the same position that you do. I saw in some paper awhile back the statement that he was sympathetic.

I am also glad for the information concerning Mrs. Pearl Buck. I enclose the letters you sent as you request.

Our church and Presbytery also will do all they can to meet the apportionment but like the rest we are having a hard time. Locally we have all of ours pledged but it does not mean so much this year.

Thanking you for the information you have given me and the assurance that the Board is still conservative in its attitude I am,

Yours sincerely

Ira N. Faurot

COPY

February 6, 1953  
(Dict. Feb. 5)

The Rev. Ira M. Grey, D. D.,  
1811 East Kenmore Place,  
Milwaukee, Wisconsin.

My dear Dr. Grey:

Your letter with regard to Mrs. Buck has been received, and you cannot be more distressed in the matter than we have been. I enclose a brief statement with regard to Mrs. Buck prepared by my associate Dr. Scott, who is in charge of correspondence with China. I am glad to write you confidentially regarding the question and to ask for any help that you can give in the way of counsel or advice.

Mrs. Buck was a daughter of a Southern Presbyterian missionary in China and was herself appointed as a missionary of the Southern Presbyterian Church. She came into our circle only through her marriage to Mr. Buck who was one of our missionaries and who is one of the most efficient and useful men in China in his own special field. Mrs. Buck was located for a little time with her husband at Nansuchow, but since then has been with him in Nanking where he is a Professor in the Christian University of Nanking. I judge there must have been some unhappy experience in Mrs. Buck's life which has given her mind a twist, and I judge that her general disposition, also, is one of centeredness in her own work and thought.

What she has been saying has been most unfair and unjust as an account of missionary work, and, indeed, many Chinese feel that some of her representations of Chinese life are also unfair and unjust, especially her emphasis on things that are morally dark.

She is receiving no salary from our Board. Her husband is receiving the salary of an unmarried missionary. There have been no complaints whatever that we have heard regarding Mr. Buck. To retain him as a missionary and to dismiss his wife would certainly create a very strange situation. Furthermore, I imagine that any action in her case would simply make a heroine and a martyr of her and injure the mission cause more than her statements are injuring it, and would harden her in her present attitudes. One's hope is that her spirit and thought may move in just the opposite direction.

Our only question is as to what is the right and wise and Christian course to pursue in such a difficult matter: what will be likely to help the cause the more and will hold out the most promise of helping Mrs. Buck? If you have any suggestions that would help to the right solution of such a problem, we should be very grateful for them.

I might add that Mr. and Mrs. Buck have had two children and that one child has been defective and has had to be cared for in an institution here. Some financial help was necessary for this, but Mrs. Buck has repaid all this, I believe. She and her husband have also a little adopted child. All this touches one's sympathy and makes one all the more desirous of doing just what is Christian and right.

I have written this in absolute confidence just for you and in grateful appreciation of your letter.

Very cordially yours,

RES:AMW

Extract from letter Ira M. Grey, 1811 East Kenmore Place, Milwaukee, Wisconsin,  
To Robert E. Speer, February 18, 1933

I am sincerely grateful to you for your most gracious and helpful letter of February 6th, with regard to Mrs. Pearl S. Buck. The spirit of your letter is one which I love to think of as characteristic of our Board of Foreign Missions in all its work and relationships. It breathes the same atmosphere of Christian charity and wise administrative insight which I found myself delighting in when I scrutinized the minutes of the Board as a member of the standing committee on Foreign Missions of the 1923 General Assembly. Will you let me say, without seeming to be sentimental, that I am proud of our Board, of its dignified stand in face of trying circumstances, of its uncompromising fidelity, of the poise, serenity and consecration of its administrative officers.

In the light of all the facts which you have made available, there would seem to be no other course open to the Board than the one which you are pursuing. The situation is a difficult and delicate one. Mrs. Buck is doing harm by her unjust and unfair representations, and by the net impression left that she is out of harmony with the primary missionary aims of our Church. But, inasmuch as she is not on salary, and is the wife of a well-approved missionary, it is perhaps best to refrain from disciplinary action and trust to the power of love and prayer to bring about a change of heart. One could wish that her exact status might be made known to our Presbyterian constituency, and I think it should be where any protest or inquiry such as mine is made.

I shall, of course, respect your confidence in the matters which you have made known to me in your letter.

COPY

Shorewood Presbyterian Church  
Rev. Ira M. Grey  
1811 East Kenmore Place  
Milwaukee, Wisconsin

January 21, 1935

Dr. Robert E. Speer,  
156 Fifth Ave., New York City.

Dear Dr. Speer:

I have just awakened to the realization that Mrs. Pearl Buck, author of "The Good Earth" and of the article in the current Harper's Magazine, "Is There a Case for Foreign Missions?" is a Presbyterian missionary under our own Board. I am amazed that one so commissioned and obligated should publish through a secular medium such statements as appear in her magazine article. These utterances sound to me more like those of a free lance owing allegiance to neither Board nor covenant relationship. Even from such a person it would seem in questionable taste to spread one's criticisms, complaints and condemnations before an unbelieving world. It seems the more unfortunate that this article, with its damning implications, should go out while the Laymen's Appraisal is still resounding through the land. This article appears to me to be of one piece with that report. There is also a similarity in the ethical tone as between the premature "release" to the press of the "good copy" portions of the report, and this blazoning forth of personal strictures and disbeliefs in a secular organ.

The thing that seems to me most serious in Mrs. Buck's presentation is not her lack of fairness to the great body of her fellow-missionaries, not what seems almost like a studied caricature of their type and methods, but the ease with which she waves aside all considerations of doctrine and creedal belief which she holds to be inconsequential, if not indeed obstructive. A Unitarian or other liberal without creedal commitment might consistently take such a position, but how a Presbyterian missionary commissioned and supported by our Board can do so is beyond my comprehension. One could overlook the poor taste exhibited in criticising and appraising her fellow-missionaries on the foreign field, but how can she be forgiven for pronouncing non-essential what is so definitely taught in our Confession of Faith, the deity of Christ, His virgin birth, His blood atonement, His supreme and unique authority, His promised return, His teaching in regard to the efficacy of prayer, etc? One gets the impression that she brackets these elements of the Gospel as "magic" and "superstitions." They must be laid aside in any modern conception of acceptable missionary effort. They are the marks of a narrow, out-worn, arrogant approach to the missionary objective. To insist upon them is to offer an unpardonable insult to a people of ancient culture.

Now the question arises, and it will persist until answered: Can such a person, however gifted and distinguished, continue to represent the Presbyterian Church, U.S.A. in the capacity of a foreign missionary? If so, how long will the Church survive as a true steward of a God-given trust?

Sincerely and loyally yours,

(Signed) Ira M. Grey

PEARL SYDENSTRICKER BUCK (MRS. J. LOSSING)

The records of our Presbyterian Board can be summarized as follows:

Born at Hillsboro, West Virginia, 1892, the daughter of the Rev. and Mrs. A. Sydenstricker, Chinkiang, China, missionaries of the Southern Presbyterian Church, then on furlough...United with the Southern Presbyterian Church in Academy, Virginia in 1902; later a member of the Southern Presbyterian Church at Chinkiang, China...Graduated from Randolph-Macon Woman's College, Lynchburg, Virginia in 1914. Languages studied - Latin 6 years, Greek 2 years, French 6 years, German 6 years, Chinese many years. Habit of daily Bible study...In mission work under appointment by the Southern Presbyterian Board in 1915-1917 at Chinkiang, China; taught in the mission high school...Released very regretfully by the Southern Presbyterian Board to the Presbyterian Board, U.S.A. to become the wife of J. Lossing Buck, a member of our Nansuchow Station, assigned to developing a Christian rural program.

Miss Sydenstricker's recommendations to our Board were very favorable:  
Rev. \_\_\_\_\_ "I can most unreservedly recommend her. All the members of our Station are exceedingly sorry to lose her. She is a fine young woman and a good worker. Her most successful line is, I think, work for women- evangelistic." Rev. Dr. \_\_\_\_\_ "Have known her since childhood. She has had the best of training and an unblemished record as child, student and missionary in the Southern Presbyterian Mission for three years." Miss \_\_\_\_\_ "Possesses executive ability and fertility of resources to a remarkable degree. Always did Christian work in College and has since been doing evangelistic and educational work. She has chosen to be a missionary for Christ's sake and nothing can swerve her from her purpose. She is especially gifted in a literary way. After her college work, she nursed her mother who lay at the point of death for weeks, kept house for her father and younger sister, studied the Chinese language making rapid progress, taught in a boys' mission school, and took some supervision of her mother's mission work, educational and evangelistic. She is particularly helpful to everyone with whom she comes in contact and is very really beloved by many people wherever she is. Pearl understands life far more deeply than many of her seniors. She will deepen spiritually, for her heart cries out for more of God's grace and of His Holy Spirit continually." Rev. Dr. \_\_\_\_\_ "She is a fine Chinese speaker, was brought up among the Chinese and knows and loves and sympathizes with them. You will not have many appointees with her equipment for work - either educational or general evangelistic. She took a fine stand in college and has already done the same in the missionary community."

Married on May 30, 1917. Appointed by the Presbyterian Board, U.S.A. on June 4, 1917. Stationed at Nansuchow until 1920, engaged in evangelistic work; at Nanking (where Mr. Buck is a missionary of our Board on Nanking University faculty) from 1920 to the present, - teaching, home-making, personal contacts, and writing on Chinese life and on mission work, including the 1932-3 Mission Study book for children. Mr. and Mrs. Buck have two children: Caroline Grace - born March 4, 1920 and Janice (adopted July, 1925) born April 6, 1925. Mrs. Buck makes full provision personally for salary, allowance and other expenditures on account of herself and children.

G.T.S.

SCOTT 10320  
 THE BOARD OF FOREIGN MISSIONS  
 OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
 156 FIFTH AVENUE, NEW YORK

MEMORANDUM March 16, 1933

FROM Dr. Speer

TO Dr. Scott

My dear George:

I enclose herewith several letters with regard to Mrs. Buck. Will you please let me have these back with any comment?

Mrs. Speer met Mrs. Buck a few days ago at luncheon at Mrs. Finley's and is disposed to take a very much more charitable attitude toward her than I am afraid I have been able to take. It would be a triumph if she could be won around to some positive statement that could help to allay the misgivings of many of our friends. What I fear is that the matter will be brought before the General Assembly in some form, possibly by an Overture from some Presbytery or by protest that we shall have to answer in the Standing Committee.

Dr. McAfee has sent me information in reply to my inquiry as to union institutions but I have not had any reply from you as yet. Can we fully clear the Board's position with regard to all of these institutions in line with the action of the General Assembly at Grand Rapids?

Very faithfully yours,

RES:B

*RES*

*Soon*



R. E. Speer

Ira M. Grey

## Shorewood Presbyterian Church

OAKLAND AVE. AND E. KENMORE PLACE

Milwaukee, Wisconsin

REV. IRA M. GREY, MINISTER

MANSE-1811 EAST KENMORE PLACE

PHONE EDGEWOOD 2195

February 18, 1933

Dr. Robert E. Speer,  
156 Fifth Avenue,  
New York, N.Y.

My dear Dr. Speer:

[I am sincerely grateful to you for your most gracious and helpful letter of February 6th, with regard to Mrs. Pearl S. Buck. The spirit of your letter is one which I love to think of as characteristic of our Board of Foreign Missions in all its work and relationships. It breathes the same atmosphere of Christian charity and wise administrative insight which I found myself delighting in when I scrutinized the minutes of the Board as a member of the standing committee on Foreign Missions of the 1923 General Assembly. Will you let me say, without seeming to be sentimental, that I am proud of our Board, of its dignified stand in face of trying circumstances, of its uncompromising fidelity, of the poise, serenity and consecration of its administrative officers, and especially of its Senior Secretary.

In the light of all the facts which you have made available, there would seem to be no other course open to the Board than the one which you are pursuing. The situation is a difficult and delicate one. Mrs. Buck is doing harm by her unjust and unfair representations, and by the net impression left that she is out of harmony with the primary missionary aims of our Church. But, inasmuch as she is not on salary, and is the wife of a well-approved missionary, it is perhaps best to refrain from disciplinary action and trust to the power of love and prayer to bring about a change of heart. One could wish that her exact status might be made known to our Presbyterian constituency, and I think it should be where any protest or inquiry such as mine is made.

I shall, of course, respect your confidence in the matters which you have made known to me in your letter.]

Let me take this opportunity to thank you for your crystal-clear analysis of the Laymen's Appraisal, in your recent article, "'Rethinking Missions' Examined." It is fair, generous, searching, faithful. It will go far toward defining the real issue on which a decision must be reached: Are we to abide by the historic Christian faith, or is the religion of humanism to be substituted in its place? So again, as in the case of your other writings, "I thank my God upon all my remembrance of you."

May every blessing be yours in your personal life, and may great grace abound in your world-wide ministry for love of our blessed Lord and Savior, Jesus Christ, and those of every race and tongue for whom He died.

Faithfully yours,

Ira M. Grey

February 6, 1933  
(Dict. Feb. 3)

The Rev. Ira M. Grey, D. D.,  
1811 E st Kenmore Place,  
Milwaukee, Wisconsin.

My dear Dr. Grey:

Your letter with regard to Mrs. Buck has been received, and you cannot be more distressed in the matter than we have been. I enclose a brief statement with regard to Mrs. Buck prepared by my associate Dr. Scott, who is in charge of correspondence with China. I am glad to write you confidentially regarding the question and to ask for any help that you can give in the way of counsel or advice.

Mrs. Buck was a daughter of a Southern Presbyterian missionary in China and was herself appointed as a missionary by the Southern Presbyterian Church. She came into our circle only through her marriage to Mr. Buck who was one of our missionaries and who is one of the most efficient and useful men in China in his own special field. Mrs. Buck was located for a little time with her husband at Nankhschow, but since then has been with him in Nanking where he is a Professor in the Christian University of Nanking. I judge there must have been some unhappy experience in Mrs. Buck's life which has given her mind a twist, and I judge that her general disposition, also, is one of centeredness in her own work and thought.

What she has been saying has been most unfair and unjust as an account of missionary work, and, indeed, many Chinese feel that some of her representations of Chinese life are also unfair and unjust, especially her emphasis on things that are morally dark.

She is receiving no salary from our Board. Her husband is receiving the salary of an unmarried missionary. There have been no complaints whatever that we have heard regarding Mr. Buck. To retain him as a missionary and to dismiss his wife would certainly create a very strange situation. Furthermore, I imagine that any action in her case would simply make a heroine and a martyr of her and injure the mission cause more than her statements are injuring it, and would harden her in her present attitudes. One's hope is that her spirit and thought may move in just the opposite direction.

Our only question is as to what is the right and wise and Christian course to pursue in such a difficult matter: what will be likely to help the cause the more and will hold out the most promise of helping Mrs. Buck? If you have any suggestions that would help to the right solution of such a problem, we should be very grateful for them.

I might add that Mr. and Mrs. Buck have had <sup>two</sup> ~~only one~~ <sup>son</sup> ~~one~~ child and that child has been defective and has had to be cared for in an institution here. Some financial help was necessary for this, but Mrs. Buck has repaid all this, I believe. She and her husband have <sup>also</sup> a little adopted child. All this touches one's sympathy and makes one all the more desirous of doing just what is Christian and right.

I have written this in absolute confidence just for you and in grateful appreciation of your letter.

Very cordially yours,

Ira M. Grey  
Shorewood Presbyterian Church

713

OAKLAND AVE. AND E. KENMORE PLACE

Milwaukee, Wisconsin

REV. IRA M. GREY, MINISTER

MANSE-1811 EAST KENMORE PLACE

PHONE EDGEWOOD 2195

January 21, 1933

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York, N.Y.

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Sincerely and loyally yours,

Ira M. Grey  
IRA M. GREY

Ethel Wallace

YORK-LYNNE MANOR  
APARTMENT C 3  
CITY LINE  
OVERBROOK, PHILADELPHIA

MAR 14 1933

~~Dr. Robert E. Speer,~~  
Presbyterian Board of Foreign Missions.

My dear Dr. Speer,

Thank you for your letter and its enclosures which I return enclosed. I still feel, however, that Mrs. Buck should be immediately dropped from the missionary list. It is ~~not~~ a question as to whether her book truly represents China or not. I do not doubt that there are immoral men like her here in China as there are here. But the book itself is immoral.

Just this afternoon I was talking to a girl of seventeen whose mother is dead and father ~~no good~~ <sup>a renegade</sup>, and she

asked me if I had read "Good Earth."  
She had not done so yet but her girl  
friends had. I was ashamed to acknow-  
ledge that the author was a missionary  
of our church. "Whoever causeth one  
of these little ones to stumble -"  
Mrs. Beck has not hesitated to  
proclaim her unbelief in all that  
our church stands for in every sort  
of magazine in this country, even  
to a moving picture magazine. What  
excuse does the Board have for sending  
out such a false teacher? What  
can we expect of Chinese converts and  
American young people think that the  
doctrines and moral teachings of the  
Bible are of little value? Why do not  
you take a stand in the Board as Roosevelt is doing  
in the nation, and clean up things and restore  
confidence? Sincerely yours, Ethel Wallace

February 6, 1933  
(Dict. Feb. 3)

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I have written this in absolute confidence just for you and in grateful appreciation of your letter.

Very cordially yours,

PEARL SYDENSTRICKER BUCK (MRS. J. LOSSING)

The records of our Presbyterian Board can be summarized as follows:

Born at Hillsboro, West Virginia, 1892, the daughter of the Rev. and Mrs. A. Sydenstricker, Chinkiang, China, missionaries of the Southern Presbyterian Church, then on furlough...United with the Southern Presbyterian Church in Academy, Virginia in 1902; later a member of the Southern Presbyterian Church at Chinkiang, China...Graduated from Randolph-Macon Woman's College, Lynchburg, Virginia in 1914. Languages studied - Latin 6 years, Greek 2 years, French 6 years, German 6 years, Chinese many years. Habit of daily Bible study...In mission work under appointment by the Southern Presbyterian Board in 1915-1917 at Chinkiang, China; taught in the mission high school...Released very regretfully by the Southern Presbyterian Board to the Presbyterian Board, U.S.A. to become the wife of J. Lossing Buck, a member of our Nansuchow Station, assigned to developing a Christian rural program.

Miss Sydenstricker's recommendations to our Board were very favorable: Rev. \_\_\_\_\_ "I can most unreservedly recommend her. All the members of our Station are exceedingly sorry to lose her. She is a fine young woman and a good worker. Her most successful line is, I think, work for women- evangelistic." Rev. Dr. \_\_\_\_\_ "Have known her since childhood. She has had the best of training and an unblemished record as child, student and missionary in the Southern Presbyterian Mission for three years." Miss \_\_\_\_\_ "Possesses executive ability and fertility of resources to a remarkable degree. Always did Christian work in College and has since been doing evangelistic and educational work. She has chosen to be a missionary for Christ's sake and nothing can swerve her from her purpose. She is especially gifted in a literary way. After her college work, she nursed her mother who lay at the point of death for weeks, kept house for her father and younger sister, studied the Chinese language making rapid progress, taught in a boys' mission school, and took some supervision of her mother's mission work, educational and evangelistic. She is particularly helpful to everyone with whom she comes in contact and is very really beloved by many people wherever she is. Pearl understands life far more deeply than many of her seniors. She will deepen spiritually, for her heart cries out for more of God's grace and of His Holy Spirit continually." Rev. Dr. \_\_\_\_\_ "She is a fine Chinese speaker, was brought up among the Chinese and knows and loves and sympathizes with them. You will not have many appointees with her equipment for work - either educational or general evangelistic. She took a fine stand in college and has already done the same in the missionary community."

Married on May 30, 1917. Appointed by the Presbyterian Board, U.S.A. on June 4, 1917. Stationed at Nansuchow until 1920, engaged in evangelistic work; at Nanking (where Mr. Buck is a missionary of our Board on Nanking University faculty) from 1920 to the present, - teaching, home-making, personal contacts, and writing on Chinese life and on mission work, including the 1932-3 Mission Study book for children. Mr. and Mrs. Buck have two children: Caroline Grace - born March 4, 1920 and Janice (adopted July, 1925) born April 6, 1925. Mrs. Buck makes full provision personally for salary, allowance and other expenditures on account of herself and children.

G.T.S.

YORK-LYNNE MANOR  
APARTMENT C 3  
CITY LINE  
OVERBROOK, PHILADELPHIA

5/24

Dr. Robert E. Spear  
156 Fifth Ave  
New York, N.Y.

My dear Dr. Spear,

I have just finished  
reading "Good Earth" by Mrs. Buch  
a missionary of the Presbyterian  
Board. I cannot express the disgust  
and amazement which filled  
me as I read this book which  
reels of lust, and only lust,  
from beginning to end. The



language of the book is beautiful  
but the subject matter is base and  
foul. Is the Board still going  
to retain Mrs. Buck as a represent-  
ative of our church in heathen  
China? Her purpose evidently is to  
make America heathen, rather than  
China, Christian.

For several years I had a mission circle  
of forty young girls. Do you  
think that I would allow Mrs.  
Buck to meet them? Never. Such a  
kind as hers would contaminate the  
process.

Very sincerely,  
Ethel Wallace

COPY

Shorewood Presbyterian Church  
Rev. Ira M. Grey  
1811 East Kenmore Place  
Milwaukee, Wisconsin

January 21, 1933

Dr. Robert E. Speer,  
156 Fifth Ave., New York City.

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Now the question arises, and it will persist until answered: Can such a person, however gifted and distinguished, continue to represent the Presbyterian Church, U.S.A. in the capacity of a foreign missionary? If so, how long will the Church survive as a true steward of a God-given trust?

Sincerely and loyally yours,

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In the light of all the facts which you have made available, there would seem to be no other course open to the Board than the one which you are pursuing. The situation is a difficult and delicate one. Mrs. Buck is doing harm by her unjust and unfair representations, and by the net impression left that she is out of harmony with the primary missionary aims of our Church. But, inasmuch as she is not on salary, and is the wife of a well-approved missionary, it is perhaps best to refrain from disciplinary action and trust to the power of love and prayer to bring about a change of heart. One could wish that her exact status might be made known to our Presbyterian constituency, and I think it should be where any protest or inquiry such as mine is made.

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(Dict. Feb. 3)

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P. F. Speer  
MAR 8 1933

Wm C. Taylor  
REV. WILLIAM CULLEN TAYLOR  
PRESBYTERIAN MANSE  
MOOERS  
CLINTON CO., N. Y.

March 7--1933

<sup>Ans</sup>  
Dr. Robert E. Speer

156 Fifth Ave. N.Y. City

Dear Dr Speer

It was an unexpected pleasure to hear from you again ,and to be permitted to examine the enclosures which I hereby return with many thanks for your confidence .

I agree substabtially with the opinions of Dr. Grey as expressed in his letter of Jan 21---- Our Foreign Mission Board and our Presbyterian Church ,are both ,surely confronted with a major problem,and Divine guidance is imperative .

You are gracious enough to ask my judgment as to the right thing to do under circumstances as outlined in your letter .

I do not see how matters and relationships can be allowed to continue as they are in view off the protest that has arisen from so many sources,

I hardly thing that the publishing of Mrs Buck's exact status would relieve the tension to any great extent ;and the fact that she does not do work enough to do any harm ,and receives no salary ,and her husband is an acceptable missionary ,while they are all important factors in the problem ,I esteem them quite insufficient in importance to have large influence in determining, "What shall we do about it "?

To this question I am not wise enough to make satisfactory reply --- I am of the conviction however that in some way she should be separated from official relations of our Church as a representative missionary ,

I am of the opinion that if that position is decided upon ;the way to its accomplishment,will be made clear ,and the Lord of the Church will overrule any anticipated consequences that might seem to us most harmful .

While I am not clear as to what EXACT action should be taken by our Church and our Fereign Board ,I am very positive in my opinion as to what Mrs. Buck should do ;and what it seems to me she would hasten to do ,IF SHE POSSESSES THE TRUE SPIRIT

Knowing ,as she must by this time ,that her attitude toward our Foreign Mission Work is far removed from the policy and purpose of the Board you represent, and more important than that , knowing that she widely, fundamentally, and emphatically, differs from the ESSENTIALS of our Confession of Faith; and considering that she seems determined to give in public ways a most strenuous expression of her opinions and belief ;it would seem to me that it should be a part of fair dealing and honesty of relationship ,for her to admit these facts ,and face the inconsistency of her position ,and in a kindly manner, and without argument, or resentment ,REQUEST THAT HER RELATION TO OUR FOREIGN MISSION BOARD SHOULD BE DEFINITELY AND DECISIVELY SEVERED

This request for release should find its initiative in HER ,and if she would make it in the right spirit ,and it was not attended by her criticism or censure of others ,from whom she thus voluntarily withdrew herself ,it would at once place Mrs Buck in a praise-worthy position before everybody ,and would set a conspicuous example to others of her kind ;

If you are correct in thinking that Mrs. Buck would regard her dismissal by the Board as a glorious tribute to her ,and would use it to the utmost to advertise the sale of her books and the <sup>and</sup> slander of the Church " THEN--

I should most emphatically conclude that she was in a most malignant way disqualifying herself for ANY KIND OF CHRISTIAN WITNESS BEARING, ?EITHER AT HOME OR ABROAD

From what I have read of Mrs Buck's sayings ,I greatly fear that her temper of spirit would be too selfish and militant to volunteer such action ---- If she really cares for the welfare of the Church and could show such a CHRISTIAN spirit ,it would be a most happy solution of the problem confronting the Presbyterian Church/?

As an honest Christian WORKER she ought not to desire employment by those with whom she cannot agree as to the essential message of a missionary .

I wish greatly that she who is not OF us, might withdraw FROM us .

I do not see how she can act HONORABLY, otherwise .

Excuse my lengthy letter ,your confidence in me has led me to confide in you

Yours Cordially and Faithfully

W. B. Taylor

COPY

Shorewood Presbyterian Church  
Rev. Ira M. Grey  
1811 East Kenmore Place  
Milwaukee, Wisconsin

January 21, 1933

Dr. Robert E. Speer,  
156 Fifth Ave., New York City.

Dear Dr. Speer:

I have just awakened to the realization that Mrs. Pearl Buck, author of "The Good Earth" and of the article in the current Harper's Magazine, "Is There a Case for Foreign Missions?" is a Presbyterian missionary under our own Board. I am amazed that one so commissioned and obligated should publish through a secular medium such statements as appear in her magazine article. These utterances sound to me more like those of a free lance owing allegiance to neither Board nor covenant relationship. Even from such a person it would seem in questionable taste to spread one's criticisms, complaints and condemnations before an unbelieving world. It seems the more unfortunate that this article, with its damning implications, should go out while the Laymen's Appraisal is still reechoing through the land. This article appears to me to be of one piece with that report. There is also a similarity in the ethical tone as between the premature "release" to the press of the "good copy" portions of the report, and this blasoning forth of personal strictures and disbeliefs in a secular organ.

The thing that seems to me most serious in Mrs. Buck's presentation is not her lack of fairness to the great body of her fellow-missionaries, not what seems almost like a studied caricature of their type and methods, but the ease with which she waves aside all considerations of doctrine and creedal belief which she holds to be inconsequential, if not indeed obstructive. A Unitarian or other liberal without creedal commitment might consistently take such a position, but how a Presbyterian missionary commissioned and supported by our Board can do so is beyond my comprehension. One could overlook the poor taste exhibited in criticising and appraising her fellow-missionaries on the foreign field, but how can she be forgiven for pronouncing non-essential what is so definitely taught in our Confession of Faith, the deity of Christ, His virgin birth, His blood atonement, His supreme and unique authority, His promised return, His teaching in regard to the efficacy of prayer, etc? One gets the impression that she brackets these elements of the Gospel as "magic" and "superstitions." They must be laid aside in any modern conception of acceptable missionary effort. They are the marks of a narrow, out-worn, arrogant approach to the missionary objective. To insist upon them is to offer an unpardonable insult to a people of ancient culture.

Now the question arises, and it will persist until answered: Can such a person, however gifted and distinguished, continue to represent the Presbyterian Church, U.S.A. in the capacity of a foreign missionary? If so, how long will the Church survive as a true steward of a God-given trust?

Sincerely and loyally yours,

(Signed) Ira M. Grey

COPY

February 6, 1933  
(Dict. Feb. 3)

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Copy

APRIL  
12th  
1933

Dr. George T. Scott  
Secretary for China of the Board of Foreign Missions  
Presbyterian Church  
Montclair, New Jersey.

Dear Dr. Scott:

The NEW YORK TIMES of today carries the news item that there is now pending before you the question of removing Mrs. Pearl Buck as missionary to China because of her opinions or creed.

I wish to speak a word on this subject, writing as (1) a member in good standing of the First Presbyterian Church of Ithaca; (2) a friend and next-door neighbor of Pearl Buck; (3) a teacher who has helped train many of the successful missionaries in China, India, and other parts of the "heathen" world.

I deem it a serious mistake to make an issue of the intellectual concepts and beliefs of Pearl Buck. Instead of getting rid of her, I believe the Board ought to try to find five or six more just like her. This would mean the maximum of genuine Christian service to China.

Creeds are man made. Creeds become outgrown. I suspect that most of our good Christian Presbyterian pastors - including my own - are unorthodox on some points.

By their fruits ye shall know them.

Personally I know nothing and care nothing about "original sin". Why worry about it? And why worry about what Pearl Buck thinks or imagines about "original sin"? She is working in Christ's vineyard, serving Him to the best of her ability, and with most excellent results.

China is at the Crossroads. This is no time to argue over ancient Doctrines. This is the time to help China. No one can do that better than Pearl Buck. She is an honor and a credit to the Church with which she is affiliated.

Be not "orthodox" overmuch.

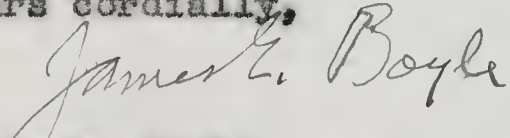
It was the orthodox church which in its day crucified Christ.

It crucified Him because he was too "modernistic" for the orthodox ones.

This is no time to debate the creed and "orthodoxy" of Pearl Buck! This is the time to strengthen her hand and wish her God speed in the field in which she is so much needed and in which she is so outstandingly successful.

All of which I say in a spirit of earnestness and sincerity.

Yours cordially,



James E. Boyle  
Professor of Rural Economy

Will you please mail the carbons to Dr. Robert E. Speer  
Dr. J. Gresham Machen